3t Lorimer L-3 (1920-4; 1934-5) 1935 AV7 Burusho AV7

6. Bēricho — now of two classes:

i. ẹ̀ghersaho bēricho — musicians who provide music on all public occasions.

ii. ḍak ètasho bēricho — blacksmiths.[1]

The functions of the Bericho are undergoing a process of extension. They now fetch firewood for the Tham and thorns for protecting enclosures. They also do plastering work for him. A few serve as sweepers. Their status is said to be rising. The Burusho will now eat food prepared by them, which they would not formerly do.

In both Hunza and Nagir the supreme power resides in an autocracy exercised by the Tham, or Mīr. The two royal families derive from a common source and are inter-related by subsequent marriages. This joint royal family claims to have come from Baltistan and to have been established in Hunza and Nagir for the last six hundred years.

Each village group is an administrative unit and the Tham is represented in it by one to three Uyōngko (Uyūmko) or Trangfāting (sg.s uyūm = *great*, trangfa). Under their direction these officials have Cherbuting (sg. cherbu, čerbu) who transmit orders to the public. Where the Tham owns land he has a steward, or personal representative, called a Yarpa, who again has subordinates under him to supervise the division of the water-supply.

For the settlement of cases and disputes of all kinds there is in Hunza a long progressive series of "courts", if one may use the term. First the case is dealt with by the heads of the two houses and the two families in conclave. Failing settlement it is referred to the Headman of the community (girāmè uyūm; giramz uyu-m). Thirdly: again failing settlement, it is referred to the Headmen of the Four Clans (wālto girāmichingè uyōngko; wa-lto girā-miding uyo-ŋko) who proceed to the "gate" of the khaw and adjudicate on it.

[1] The following are the phonetic renderings of the Burushaski words in the above paragraphs: 1. Thamo; karedi; ary'endere; 2. uyeŋko *or* uyu-mko; ghar-sirig; wazir; trangfa; yerpa; farač; 3. hayr-sis; 4. ḍaderšo; 5. balčakuyo; tsilgalšo; 6. berišo; ey'erašo; ḍak etašo.

маѕuv accepted by, acceptable to. — *zudav* **маѕuv** *маѕimi* it has been acceptable to, i.e. accepted by God. 42.7. Ar. Pra. ooo

маѕ *y* pain (rheumatic, in the sinews or nerves, *vap.* QUR). — *aβiŋolo* **маѕan** *gi bila* lumbago has settled in my back, loins. EOL. **маѕ** *ertila* I am suffering from rheumatic pains. QUR. **маѕ** *tλow dubila* rheumatic pains quickly go away(?). QUR.

(Cp. *jak*, which is said to be due to cold).

маѕnav leap, bound, buck, Punj. *chaṛ*. — *hik* **маѕnavan** *'ela* give a buck. 182.21. **маѕnav** *dilas* to caracole.

маѕeo h. pl. a section of population, *y* share, allotment (of obligatory labour). — *hik* **маѕeo**, one share; *oiN* **маѕeo** two shares. 631

In Hunza proper the population is divided into five sections, each of which bears one share of *vajuki* (obligatory labour). These are:

1. Baltit. 2. Ganish. 3. Altit. 4. Hindi. 5. Towanto (the "New Villages" from Haidarabad to Murtazabad).

In Gojhal there are 2 sections each bearing one share: 1. Gulmit, Ghulkin and Pisan. 2. Khaibar to Imbad and Misgar.

The latter share is called: *hak tal'enem* **маѕeo**.

маѕu -*ndig y* storehouse on roof. ooo

1. **маѕuy** *°-alas*, to twist, wring. — *gats* **маѕuvi** *elas* to wring out (wet) cloth. *morj* **маѕuvi** *ni* twisting her neck, i.e. turning her face away. 82.2. *ed* **маѕuvi** *ne* (she) twisting, wringing, their necks (for them). 206.10. (Cp. Sh. **маѕuvi** *thoṛki*, to twist v.t.).

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4 AVJ Dard, Burusl. AV7

of "striking the road." The Nager people were never concerned in these raids. 721

With the former rulers of Gilgit the people of Hunza seem to have lived on tolerably good terms, rendering them a nominal allegiance in the days of their prosperity, but asserting their independence as the later Trakhane Ras grew weak. The Sikh and Dogra governors found their most troublesome enemies in Hunza, against which country they never gained a single success. Hunza raids against Gilgit villages were incessant, till in revenge an expedition was organised in 1848 by Nuthoo Shah, the first Sikh governor of Gilgit. Falling into an ambuscade, Nuthoo Shah and Karim Khan, the Ra of Gilgit, were both slain, and their army defeated with serious loss. In the beginning of 1865 a second attempt was made in alliance with the ruler of Nager, whose lukewarmness or treachery caused the expedition to fail. In the succeeding year a third attempt was made, but the Nager ruler's treachery was now evident, and while the Hunza force looked on from across the river, a skirmish took place between the *quondam* allies, in which the Dogra governor was badly wounded. The unexpected defection of their allies and the loss of their leader so disheartened the Dogras that the whole force took to flight, and reached Gilgit with the loss of only two men. Their artillery, which had been at first abandoned, was recovered by the presence of mind of one of the Dogra officers, who, with a few men, preserved the semblance of order in their retreat. The expedition having been undertaken without permission from Jummoo, the governor was recalled and his proceedings ignored. 648

In 1869 the raids from Hunza were at last put an end to by the present Thum consenting to yield allegiance and pay a yearly tribute of two horses, two hounds, and twenty ounces of gold-dust, which has since been paid regularly.

The elevation of Hunza is 8,400 feet. It may be described as an elongated crescent with the points towards the south, formed by the hills receding from the river. At each end is a strong torrent flowing from the glaciers on the peaks, which are just visible to the north. The cultivation extends about 7 miles in length by 1½ in depth. This is terraced down to the river, but in parts is broken and undulating. It is divided into eight districts,—Naraydass, Assanabad, Doorkun, Hyderabad, Aliabad, Ganish, Baltit, and Altit. Each district has its own fort. Baltit is the Thum's residence. The ground is thickly wooded, and the whole eastern end is 133 241 631 341